A TOKEN of
Christian Love,

In several Sober Considerations concerning Receiving the *Holy Sacrament*, which in holy Scripture is called, *The Supper of the Lord.*

Most humbly and faithfully presented unto all sorts of Protestants for their Comfort in a Right Receiving of it, and for prevention of those Miseries that may follow the Receiving of it unworthily.

By *James Jones* Citizen of *London.*

First, COnsider, That the Sacrament is a holy Ordinance appointed and instituted by a holy Lord, *viz.* Our Lord and Saviour Jesus Christ, at the time of the Passover; *The same night in which he was betrayed*, Matth. 26. 26, 27. 1 Cor. 11. 23.

Secondly, Consider, That this holy Ordinance was appointed for a holy People, to keep up a holy Remembrance of Christ's Death till he come.

Thirdly, Consider, That in the happy Reign of King *Edward* the Sixth, that being the time of a blessed Reformation from *Romish* Idolatry, the Sacrament of the Altar being abolished, this holy Ordinance was established throughout this Realm, and all other the King's Dominions and Countries; see the Statute 1 *Edward* 6th, Chapter the first, Paragraph first and 7th

Fourthly, Consider, That the Word of God, 1 *Cor.* 11. 28. and also the forecited Statute doth require, that every man shall examine himself before he shall partake of the same, which doth suppose that they ought to be such as are able to give a true godly Judgment of themselves concerning their own fitness: Now, whether all Persons of the Age of Sixteen years are able thus to do, had need be well considered by their Ministers, by their Parents, and by their Masters.

Fifthly, Consider, in Examining of your selves, what may be the best Questions in the fear of God to put unto your own Souls; and as a Christian help thereunto briefly thus: Have I yet got a holy Heart? Have I yet got a holy Life and Conversation? Are my Sins pardoned? Is my Soul purged by the Blood of the Son of God? Have I yet got Repentance unto life? Have I yet got Faith to the saving of my Soul? Is my Soul in perfect hatred of all Sin? Do I find spiritual power against all Sin? Do I love God sincerely and transcendently? Do I yet love the Word of God, and all them that love God and his Word? Who are the Companions of my delight? Are they those that are godly, or those that are profane and wicked? Have I yet seen my danger of Hell, by reason of sin against God in wicked Thoughts, in wicked Words, *viz.* Cursing, Swearing, Lying, taking the holy and glorious Name of God in vain? Have I yet seen the danger of my poor Soul, by reason of wicked Purposes, and wicked Practices? And have I been yet born again? forasmuch as Christ hath said, *Except a man be born again he cannot see the Kingdom of God*, Joh. 3. 3, 5, 8. Heb. 12. 14. *Without holiness no man shall see the Lord.*

Sixthly, Consider who they are, and what kind of People they be, that thou art to communicate with, whether the godly or ungodly; especially seeing wickedness is grown very bold in all our Streets, *viz.* Swearing, Cursing, Drunkenness, Uncleanness, Men calling upon God to damn them; such unholy Persons are not fit for this holy Ordinance; and if thou art a godly Person thy self, then fear and tremble to communicate with such Persons; for the godly and the ungodly are not fit Companions in this holy Ordinance, 1 *Cor.* 6, 7. God's Church ought to purge

out

the old Leaven, that they may be a new Lump, *ver.* 13. and put away the wicked Person from among them. O! it is a dreadful thing to have that Word [illegible] after Receiving this Ordinance, 1 *Cor.* 11. 29. *Whosoever eateth and drinketh unworthily, eateth and drinketh damnation to himself.* It is better for a mans Soul never to hear the Word follow him before-hand, and Ring in his Ears, than to have it Bear Witness upon his poor Conscience afterward.

Seventhly, Consider, in thy going to this holy Ordinance, whether it be from a holy fear of God, and from a Principle of love to God, or from a slavish fear of Man, and fear of suffering some outward Trouble, *viz.* a Fine, or Imprisonment, which if it were not for those latter things, it may be thou wouldest not do it as an act of thy own free choice, and then thou wilt be found one that dealest falsly with God, and with Man also, because neither God nor Man hath thy heart in the business: And so because of the fear of Man thou mayest lose God's favour, and Man's favour also, being deemed no better than an Hypocrite.

Eightly, Consider, that a little outward Reformation, *viz.* two or three daies before the Communion is not a sufficient Preparation, barely to forbear, or be more slack in profaneness, to make some abatement of thy Cursing, Swearing, and Drinking; this is not enough.

Ninthly, Consider, that if thou shouldest be well Reformed before yet if thou shouldest afterward fall into thy old course of wickedness, thou wilt be but as those woful Souls mentioned in 2 *Pet* 2.22. *The Dog is turned to his vomit, and the Sow that is washed to her wallowing in the mire.*

Tenthly, Consider all you that have the Cure and Cure of Souls, that you be not too easie in admitting, and be more carefull in not compelling of Persons to this Ordinance, lest you be partakers of other mens sins, and so break the Word of God, and the good Law of the Land; therefore consider that word, 1 *Tim* 5.22. Be not partakers of other mens sins; keep thy self pure, and let that good Statute be well considered, 1 *Edward* 6. Chap. 1. Paragraph 7. in which there is a charge given to Ministers that besides a godly Exhortation sometime before the Sacrament to prepare the People, they must at the very time of Receiving the Sacrament, lay before the People the Benefit and Comfort promised to them that worthily Receive the holy Sacrament, and the danger and indignation of Almighty God threatned to them which shall presume to Receive the same unworthily, to the end that every Man may Try and Examine his own Conscience before he shall Receive the same.

Eleventhly, Consider, that if any shall forbear to come to the Sacrament for fear of sinning against God, and so wrong their own Souls in it, then take heed that you Ministers and Church-wardens do not take up the Trade of Informers, and put People of tender Consciences to outward Trouble for Conscience sake; forasmuch as poor Souls must be brought to God's holy ways by using God's holy Word, and not by outward force.

Twelfthly, Consider, that it is a very great unhappiness that the chief times of the Sacrament are times of such great profaneness, *viz. Easter*, *Whitsuntide*, and *Christmass*, they being the daies called Holy-daies, by reason of People being from their lawful Callings instead of lawful Recreations, then is more profaneness, more wickedness, more serving of the Devil in a few daies, than in many other weeks.

Conclusion. Now forasmuch as the poor persecuted Dissenters, who are Protestants, do highly love and Reverence the holy Sacrament, and do make Conscience to Receive it frequently in holy and humble manner, and in godly Assemblies, let such as put them to Trouble for not Receiving of it at such Places, and with such Communicants as are against their Conscience, consider whether they can answer such proceedings before Christ Jesus the Judge of quick and dead.

ADVERTISEMENT.

I. RIGHT *Right Reverend*, or the Life and Death of the Right Honourable *Anthony* late Earl of *Shaftesbury* containing a large and Succinct Series of Affairs from his Cradle to his Grave. Humbly dedicated to the Protesting Lords. By *Philanax Misopappas*, in Octavo. Price Bound two Shillings

II. THE Romish Mass-Book, faithfully Translated into *English*; with Notes and Observations thereupon, plainly demonstrating the Idolatry and Blasphemy thereof: Containing 1. The *Cautelæ*, or Caveats of the Mass 2. The Canon of the Mass. 3. The History of the Mass; shewing when, how, and by whom it was patched together, &c. Price Bound one Shilling. Both Sold by *Thomas Malthus* at the *Sun* in the *Poultrey*.

London, Printed for *Tho. Malthus* at the *Sun* in the *Poultrey*. 1683.